

Implementation of Religious Moderation in Islamic Religious Education at Bustanul Makmur High School Genteng

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ABSTRACT

This study focus to describe the implementation of national commitment, non-violence, tolerance and accommodating to local culture in Islamic religious education. The type of research applied in this study is qualitative with a descriptive approach. The subjects of this research are Islamic religious education teachers, students and principals. The selection of research subjects used purposive sampling. The type of data collected from primary and secondary research data sources. Data collection procedures used three techniques, namely observation, interviews and documentation. Data analysis began with data condensation, data presentation and conclusion drawing. The implementation of religious moderation in Islamic religious education applied at Bustanul Makmur Junior High School is carried out through learning activities in the classroom and outside the classroom. Islamic religious education learning is carried out in two ways, namely first strengthening students' understanding and religious practices carried out in the classroom and outside the classroom by Islamic religious education teachers. Second, the implementation of religious moderation is carried out through educative study activities, educamp and homestay programs.

INTRODUCTION

All religions essentially carry a great mission in maintaining faith and inter-religious harmony. In addition, religion also plays a major role in maintaining human dignity as a noble creature of God, by protecting and respecting others. Therefore, every religion has the goal of achieving peace and safety. However, with the rise of terrorism and radicalism, the principles of nobility and religious tolerance have begun to degrade. The 9/11 WTC attacks, Al Qaeda, and ISIS terrorist attacks triggered the rise of Islamophobia in the world. Islamophobia and Radicalism are exclusive ideologies that survive and thrive by blaming, defaming, and belittling others, and such exclusive ideologies do not arise in a vacuum.¹ It is this radical movement and terrorism that has led to fears of fundamentalist holy war and belief in a clash between the Muslim world and the West.² Religious values and teachings that contain tolerance and non-violence should be the key to maintaining the spirit of Islam as a religion of peaceful messengers of rahmatan lil alamin

Our nation has faced several events and movements of radicalism and terrorism in its history. The Darul Islam (DI) rebellion, the 2002 Bali bombings, the 2003 and 2009 Jakarta

¹ Derya Iner, "Introduction: Relationships between Islamophobia and Radicalization," *Islamophobia and Radicalization: Breeding Intolerance and Violence*, 2019, 1–11.

² John L Esposito, "Islamophobia and Radicalization: Roots, Impact and Implications," *Islamophobia and Radicalization: Breeding Intolerance and Violence*, 2019, 15–33.

bombings, the ISIS movement and the JAD terrorist network are a series of events that have scarred the nation. These events are a serious and concerning phenomenon. Although most Indonesians are moderate Muslims who live peaceful lives, these events have reflected the challenges the country faces in dealing with radicalism and terrorism. The Indonesian government through the Ministry of Religious Affairs of the Republic of Indonesia has taken various steps to implement a religious moderation program as part of its efforts to promote tolerance, harmony, and a moderate understanding of religion in society. This step is considered to be very strategic considering the challenges of the times in the digital era are so large and massive. In the digital era, the internet has offered many benefits to human life, but the rapid growth of technology also has negative effects in various aspects of life, such as religion. The results of a survey conducted by PPIM UIN Jakarta in 2017 showed that the internet contributed significantly to the increase in intolerance among millennials and Generation Z.³ Previously in 2010, the Jakarta Institute for Islamic and Peace Studies (LaKIP) conducted a survey and the results were quite surprising, around 48.9 students in Jabodetabek schools approved of radical actions.⁴ In addition, the penetration of the teachings of intolerance and radicalism among students and strong indications that they are exposed to these teachings must be a common concern, especially in the field of education.

As an institution that plays a role in shaping the character of the nation. Schools serve as places where they can interact with people from different cultural, religious and ethnic backgrounds. This allows them to gain a better understanding of tolerance and appreciate the cultural diversity that exists in their society. Proper education can teach children to overcome prejudices and stereotypes they may have against others. They can understand that everyone is unique and that these differences are inevitable. In addition, school education should help children learn effective communication skills, which include the ability to listen with empathy, speak politely and express their opinions without hurting others' feelings.

Bustanul Makmur Junior High School is a pesantren-based school that has a vision to produce national cadres who are committed to Islam, Nationality and Scholarship. This school was established in 2003 and has always been consistent in forming students who are broad-minded, intelligent and have high tolerance. Based on observations made by researchers, in learning Islamic religious education, the school innovates by dividing PAI into two, namely the

³ Kemenag, *MODERASI_BERAGAMA* (Badan Litbang Dan Diklat Kementerian Agama RI Gedung Kementerian Agama RI Jl. MH. Thamrin, 2019).

⁴ Lembaga Kajian Islam, "Perdamaian (LaKIP)," *"Laporan Survei Perilaku Keagamaan Kaum Muda Indonesia*, 2010.

delivery of subject matter and religious practice. In delivering the material, the teacher conducts learning as in general in the classroom with a student-centered learning approach. In the second part, the teacher conducts practical learning, namely strengthening the material by practicing what has been learned in the classroom. This religious practice is carried out in the classroom and outside the classroom by considering lesson time and student conditions. In strengthening the subject matter of nationalism, anti-violence, tolerance and accommodating local culture, the school innovates in the educative study program. This program is an annual program dedicated to grade 7 students and is carried out in the middle of the odd semester. Learning experiences about nationality and religious moderation are carried out through explorative studies in state agencies such as the Office of the House of Representatives, the Regent's Office, the TNI Combat Training Center (Puslatpur) in Baluran and places of worship of other religions.

Studies on religious moderation in learning Islamic religious education in junior high schools (SMP) are still relatively minimal. First, Habibi's research has two tendencies. First, in this study religious moderation was implemented to the wider community, namely in the Christian village of Bojonegoro, in contrast to the researcher's research which was carried out in schools. Second, the implementation level includes four components, namely strengthening national commitment with love for the country and diversity, strengthening tolerance by respecting differences in religious teachings, respecting others and strengthening anti-violence by creating a conducive, safe and peaceful school environment. Implementation is carried out through government and community activities and religious activities.⁵

Second, Albana's research specifically describes the implementation of religious moderation education in high schools. Religious moderation education in schools can be done in three ways. The first is through extracurricular activities by providing religious moderation material, participating in activities with followers of other religions, visiting houses of worship of other religions, mentoring religious leaders from moderate religious organizations, and making PAI teachers as coaches and supervisors. Second, through school programs and activities that reflect religious moderation. Third, through classroom learning.⁶

Starting from the above research, this research aims to describes the implementation of national commitment, non-violence, tolerance and accommodation to local culture in Islamic religious education learning. This research argues that the implementation of religious

⁵ Ibnu Habibi, "Implementasi Moderasi Beragama Dalam Mencegah Faham Radikalisme Dan Intoleran Di Kampung Kristen Bojonegoro," in *Proceedings of Annual Conference for Muslim Scholars*, vol. 6, 2022, 1139–51.

⁶ Hasan Albana, "Implementasi Pendidikan Moderasi Beragama Di Sekolah Menengah Atas," *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)* 9, no. 1 (2023): 49–64.

moderation in Islamic religious education is carried out through two forms. First, in classroom and out-of-class learning. Second, in school programs such as educamp, educative studies and homestay programs. Based on this, researchers are interested in studying more deeply the implementation of national commitment, non-violence, tolerance and accommodation to local culture in Islamic religious education at Bustanul Makmur Junior High School.

RESEARCH METHOD

This research uses descriptive qualitative research by observing the implementation of national commitment, non-violence, tolerance and accommodation to local culture in Islamic religious education learning. Researchers chose a descriptive qualitative research design because they wanted to describe the situation that would be observed in the field more specifically, clearly, and in depth. The subjects of this research are Islamic religious education teachers, students and school principals. Data collection techniques used participatory observation, interviews and documentation. Data analysis uses data concentration, data collection and conclusions. While data validity uses source triangulation techniques.

FINDINGS AND DISCUSSION

Religious Moderation in Islamic Religious Education

Implementation means implementation.⁷ Implementation is also defined as the action or implementation of a plan that has been prepared carefully and in detail. Implementation is usually carried out after the planning has been considered perfect. Implementation is understanding what actually happens after a program is declared in effect or formulated.⁸ Meter and Horn explain that implementation is an action taken by individuals or government and private groups to achieve the objectives set out in the previous implementation decision.⁹

Religious moderation comes from the words moderation and religion. The word moderation comes from the English moderate which means something that is in accordance with the measure. In the large Indonesian dictionary Moderation means reduction of violence or avoidance of violence. While in Arabic, moderation is known as wasath which means being in the middle between two things, adlu which means being in the middle between two extreme points, and wazn which means being fair and honest not deviating from the established line.

⁷ KBBI Kbbi, "Kamus Besar Bahasa Indonesia (KBBI)," *Kementerian Pendidikan Dan Budaya*, 2016.

⁸ Daniel A Sabatier, *Can Regulation Work?: The Implementation of the 1972 California Coastal Initiative* (Springer Science & Business Media, 2013).

⁹ Donald S Van Meter and Carl E Van Horn, "The Policy Implementation Process: A Conceptual Framework," *Administration & Society* 6, no. 4 (1975): 445–88.

In the Quran, there are several terms that indicate moderation, namely wasat, wazn, and adl. The term wasat is mentioned five times in the Quran. In language, wasat means something that has two ends of the same size or is in the middle between two things. Allah says in Surah Al-Baqarah 238:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

Meaning: Observe all the (obligatory) prayers and the Wusta prayer (the 'Asr prayer) Stand up for Allah (in prayer) with solemnity (QS. Al Baqarah: 238)

In addition, the word "wasat" can be used to describe something that is between two bad things, as shown in the previous verse which describes generosity, which is between extravagance and miserliness, and also pure milk, which is between blood and filth. From here the word wasat is defined as a moderate (middle) attitude, neither to the left nor to the right. In practice, tawasuth is defined as understanding and practicing religious teachings that are not excessive, namely a middle or moderate attitude between two attitudes that are not too right (fundamentalist) and too left (liberalist).

The second term, wazn, is mentioned 28 times in the Quran. The basic meaning is something that is used to determine the size of the wazn something. Allah says in the Quran Al Araf:

فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا

Meaning: So, perfect the measure and the balance, and do not harm the rights of others in the least. Do not cause corruption in the earth after its restoration. (QS. Al Araf: 85)

According to the explanation above, the term al-mizan means being fair and honest and not deviating from the rules that have been set. Because injustice and dishonesty actually damage the balance of the universe or cosmos.

The third term is adl, which is mentioned 28 times in the Quran. Al adl means balance/equilibrium as it can be understood from the following words of Allah:

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

Meaning: Who created you and then perfected your creation and balanced your bodies. (QS. Al Infithar: 7).

Related to the verse above, Quraysh Shihab explains that adl means that Allah makes human limbs balanced, harmonious and harmonious. Adl also means that Allah made humans

with a tendency to be fair, which is balanced.¹⁰

While religion comes from the word religion which means teachings, a system that regulates the system of faith (belief) in the almighty God, the system of worship, and the rules related to human and human relationships and their environment with that belief. So religion means embracing (embracing) beliefs, teachings and systems that regulate faith in God and relationships with fellow living beings

Al Razi when explaining adl which is part of the term meaning moderation said.

أَمَّا الْعَدْلُ فَهُوَ عِبَارَةٌ عَنِ الْأَمْرِ الْمُتَوَسِّطِ بَيْنَ طَرَفَيْ الْإِفْرَاطِ وَالتَّقْرِيطِ

Adl is a term that is used to indicate something which is halfway between two extreme polar opposites.

Al Razi added that adl is a crucial matter that must be considered in all matters, and needs to be discussed in depth. Even adl is something that must be fought for and upheld.¹¹ In the Decree of the Director General of Islamic Education No. 7272 of 2019 concerning Guidelines for the Implementation of Religious Moderation in Islamic Education, religious moderation has the meaning of being balanced in understanding religious teachings, where this balanced attitude is expressed consistently in upholding the principles of their religious teachings by recognizing the existence of other parties. Individuals who practice wasathiyah principles can be interpreted as "the best choice." The word used, leads to the meaning of "best choice". As for the word used, it leads to the same meaning, namely fairness, meaning in this case that it chooses the middle position between various extreme choices. In the book Religious Moderation written by the Balitbang Team of the Indonesian Ministry of Religion, it is explained that moderation is not only taught by Islam, but also other religions. In principle, religious moderation requires religious people not to confine themselves, not exclusive (closed), but inclusive (open), melting, adapting, associating with various communities, and always learning in addition to giving lessons. Thus, religious moderation will encourage each religious community not to be extreme and excessive in responding to diversity, including diversity of religions and religious interpretations, but always to be fair and balanced so that they can live in a common agreement.

Indicators of Religious Moderation

Religious understanding that takes a middle position, neither leaning to the left nor to

¹⁰ M Quraish Shihab, "Tafsir Al-Misbah," Jakarta: Lentera Hati, 2002.

¹¹ (بيروت: دار الفكر, 1981) تفسير الرازي جزء العشرون، فخر الرازي.

the right, is called religious moderation. The understanding of wasathiyah Islam basically contains the principle of diversity, which encourages efforts to achieve balance in life. It is very important for everyone who is Muslim to understand the importance of maintaining balance in carrying out the teachings of Islam. Because a person's unbalanced religious attitude and understanding will control him, someone who has a balanced understanding of Islam will not be trapped in the emotions of faith. Because it prioritizes balance and justice in religious understanding, religious moderation will be seen when religious understanding is correlated with values, culture and nationality. This religious theory does not conflict with NKRI because it prioritizes living in harmony, both among religious believers and with followers of different religions. This religious understanding emphasizes diversity and tolerance for the progress of the state and nation. Thus, the indicators of religious moderation are national commitment, non-violence, tolerance and accommodation to local culture.

Religious moderation is interpreted as a religious attitude that is in the middle (moderate) not on the extreme right pole (textualist) and left pole (liberalist) with a tolerant, non-violent, committed nationality and accommodating attitude towards local culture. The implementation of religious moderation referred to in this study is the application of moderate religious attitudes of Bustanul Makmur Junior High School students who have a commitment to nationalism. Islamic religious education in this study is the process of providing knowledge and forming the personality of students applied by educators at Bustanul Makmur Junior High School which contains material on Islamic cultural history, fiqh, Al Quran Hadith and Akidah Akhlak.

The implementation of religious moderation in Islamic religious education is expected that students will be more interested and motivated to learn and understand and apply the values of religious moderation better in everyday life. Basically, the implementation of religious moderation in Islamic religious education at Bustanul Makmur Junior High School is carried out in two forms.

Implementation Of Religious Moderation In Islamic Religious Education Learning

In the application of religious moderation, Islamic Education teachers carry out learning into two forms, namely theory and application. For its implementation, learning is carried out at school (in class and outside the classroom) and outside the school. First, the learning stages carried out by PAI teachers begin with the preparation of lesson plans which include planning the preparation of learning tools, implementing learning, and assessing. In short, the lesson plan is intended to guide the activities of educators and students in the teaching and learning process.

Educators also make learning tools in the form of syllabus. Starting with planning, managing and developing assessment objectives for learning activities, the syllabus serves as a guideline for the development of learning devices and facilitates the implementation of learning. It can be delivered systematically and effectively and the material provided is in accordance with the needs of students. Basically, the curriculum applied at Bustanul Makmur Junior High School is the 2013 curriculum and the independent curriculum. Learning in grade 7 uses the independent curriculum while grades VIII and IX still use the enhanced 2013 curriculum. In the implementation stage, teachers ensure that learning takes place well so that students can understand the material being taught. Implementation also includes interactions between teachers and students, discussions, and learning activities. The learning stages start from orientation where the teacher determines the subject matter, reviews the previous lesson, determines the learning objectives and determines the procedures in learning, the second stage of presentation, the teacher explains the concept of religious moderation and its values by presenting visual representations. Third, practice under the guidance of the teacher by providing ample space for students to explore their potential. Finally, independent practice, students practice several times in a long period of time outside of learning. Third, in assessment, PAI teachers use authentic assessment for grades VIII and IX, while grade VII uses diagnostic assessment which not only emphasizes on the final result but on the learning process.

In the implementation of learning, teachers provide ample space for students to express their potential. In essence, the teacher is one of the most important factors in the learning process. In student-centered learning, the teacher's role is crucial to ensure that students can understand the material and achieve learning objectives. As a mediator, facilitator and creator of the learning environment, PAI teachers begin learning by providing stimulus to students about current religious issues regarding religious tolerance and moderation. Second Reinforcement, this step is used to modify student behavior by providing positive and negative consequences of tolerance and intolerance behavior. Third The use of Shaping: this is used to form new behaviors by utilizing a series of reinforcement to help students understand and learn the concept of religious moderation and its implementation. The extension and punishment stages have not been fully implemented, this is based on the findings of researchers in the field.

In the learning process, learning media is a very important tool to create an effective learning atmosphere. The use of teaching materials in the learning model can help students be more active and creative in learning. With fun and interactive learning materials, students can more easily understand learning materials and respond more enthusiastically. Learning materials can also help students remember and easily apply learning materials in everyday life.

In addition, teaching materials can also help teachers develop more diverse and effective learning models. With learning materials, teachers can more easily integrate technology into learning, thus creating a more effective learning model. At Bustanul Makmur Junior High School, the learning media used are very diverse in the form of images, audio and interactive multimedia learning media. However, the use of learning media in learning also has some challenges. One of the inhibiting factors is the lack of availability of adequate learning media tools or facilities. Interactive multimedia as a learning media that answers the challenges of the disruption era in the digital era, researchers found, is still not fully available in every class. In addition, the use of learning media also requires special competence in implementing the equipment and technology used and this is an inhibiting factor in learning Islamic Religious Education.

Assessment of learning outcomes that are obtained directly based on the specified objectives (instructional effects) are results that can be directly measured and observed by the teacher or instructor. This is done to evaluate the extent to which learning objectives have been achieved and provide useful feedback for improvements in teaching and learning. In the implementation of the assessment, for class VII, the independent learning curriculum of PAI teachers emphasizes more on diagnostic assessment, this is done at the beginning of the learning period to improve the learning process assist teachers in designing learning programs. The characteristics of PAI subjects that emphasize the process are more appropriate to use diagnostic assessment than summative assessment. Summative assessment results are used to give students a final assessment and determine whether students can continue to the next material. While the diagnostic assessment results are used by teachers as a basis for designing learning programs, adjusting learning strategies, and providing feedback to students. In essence, nurturant effects are not learning outcomes other than those specified.

Nurturant effects are positive effects arising from the learning process beyond the learning outcomes set out in the curriculum or learning objectives. Nurturant effects are other positive effects that occur to students during the learning process, such as increased self-confidence, higher motivation to learn, ability to cooperate with others, and increased empathy and understanding towards others. Out-of-school learning innovations such as educational studies, educamp and homestay programs are felt to have the following positive impacts: 1) Awareness raising: raising students' awareness of the importance of tolerance and understanding towards people from diverse racial, ethnic and religious backgrounds. 2) Increasing understanding: increasing students' understanding of other religions and beliefs, so that students can understand the similarities and differences between these religions and beliefs.

3) Increasing empathy: increasing students' empathy towards people from diverse ethnic, religious, racial and social strata backgrounds, and helping them understand the needs and perspectives of others.

Implementation of Moderation Through School Programs

In addition to the learning that is carried out at school, the school also innovates in learning. The program is an educational study, this program is an annual program that is devoted to seventh grade students and is carried out in the middle of the odd semester. Learning experiences about nationality and religious moderation are carried out through explorative studies in state agencies such as the Office of the House of Representatives, the Regent's Office, the TNI Combat Training Center (Puslatpur) in Baluran and places of worship. This program is intended to increase students' national commitment in order to become good individuals who love their nation and country.

The second program is Educamp, the implementation of this learning has been carried out consistently for the past three years in the Songgon Pine forest for three days. This program in 2023 was held in Kalisawah Songgon with the theme of implementing local cultural values in facing globalization. Educamp Islamic education here is an activity that focuses on learning Islamic religious education through a creative and fun approach. Educamp Islamic education is a form of learning that helps students improve their learning skills their knowledge, skills and spiritual abilities in Islamic religious education. It helps prepare them to be individuals who are noble, tolerant, moderate and have good social and emotional skills. The learning objectives are to increase students' Knowledge Comprehension and Application, active and creative thinking, improve communication and collaboration skills and increase students' spiritual sensitivity. This program is intended to foster tolerance and non-violence in facing the challenges of the times. Given the development of the digital world as a double-edged knife that has a negative impact in influencing students' intolerance and permissiveness towards acts of violence.

Third, Homestay, this activity is a school innovation to open students' horizons by leaving them in foster homes. This field experience activity is a form of learning that provides opportunities for students to practice what they learn in the classroom. In this activity, students are placed in a real situation that is in direct contact with the community and they are given the opportunity to apply the knowledge and skills that students have. This program is expected to foster students' sense of empathy and sympathy which will eventually form an accommodating and accepting attitude towards the culture of the surrounding community.

CONCLUSION

The implementation of religious moderation in Islamic religious education at Bustanul Makmur Junior High School is carried out through two forms, namely first in learning. This learning contains planning activities that include teacher preparation in planning learning in lesson plans and teaching modules for Islamic religious education. The implementation is carried out through two forms, namely material and application. The material is carried out in the classroom as a strengthening of national insight, anti-violence, tolerance and accommodating to local culture. Secondly, the application of national commitment is carried out through educative study activities carried out in state agencies such as the police, TNI and the office of the Banyuwangi Regency People's Representative Council. Anti-violence and tolerance are implemented through the educamp program, which places students in student activities to understand and respect each other's differences. Meanwhile, the implementation of acceptance of local culture is carried out through the homestay program. That is a school program that entrusts students in residents' foster homes to see and observe their religious activities. This program is intended so that students do not easily blame the various cultures and religious traditions of the highly religious communities in the archipelago.

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